तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

Sri Krishna Kathamrita Bindu

Issue No. 149 *Fortnightly email mini-magazine from Gopal Jiu Publications*
29 March 2007 *Śrī Kāmadā Ekādaśī*, 26 *Viṣṇu*, 521 *Gaurābda* Circulation, 1,881

Highlights

• **Nectar Flowing in our Ears**
His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

• **Must Devotees Take Sannyasa?**
Srila Thakur Bhaktivinode's Śrī Caitanya-śīkṣāmṛta

• **The Glories of Abhiram Thakur**
Srila Narahari Chakravarti Thakur's Bhakti-ratnākara

• **Harsh Words**
***Vidura to Dhritarastra from* Mahābhārata**

• **The Gaura River of Ecstatic Love**
By the medieval poet Ray Sekhar

Nectar Flowing in our Ears

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupada

Sri Chaitanya Mahaprabhu also recommended this process of hearing as a means of self-realization in the present age of Kali. In this age it is very difficult to follow thoroughly the regulative principles and studies of the Vedas which were formerly recommended. However, if one gives aural reception to the sound vibrated by great devotees and *ācāryas*, that alone will give him relief from all material contamination. Therefore it is the recommendation of Chaitanya Mahaprabhu that one should simply hear from authorities who are actually devotees of the Lord. Hearing from professional men will not help. If we hear from those who are actually self-realized, then the nectarean rivers, like those which are flowing on the moon planet, will flow into our ears. ❀

— *Nectar of Devotion*, chapter 10

Must Devotees Take Sannyasa?

Srila Thakur Bhaktivinode
Śrī Caitanya-śikṣamṛta, *chapter six, part four*

Should all the aspirants for *prema* leave family life and take *sannyāsa*? A person should accept whatever ashram he judges as favorable for practice leading to *prema*. It may be *gṛhastha*, *vānaprastha* or *sannyāsa* ashram. If one ashram is unfavorable he should give that up. Examples of householders among Lord Chaitanya's associates are Srivas Pandit, Pundarika Vidyanidhi, and Ramananda Ray. At the same time they were natural *paramahaṁsas*. In more ancient times also there are many examples of householders, such as Ribhu, the son of Brahma, who were *paramahaṁsas*. However, Ramanujacharya, Swarup Damodar Goswami, Madhavendra Puri, Haridas Thakur, Sanatan Goswami and Raghunath Das Goswami, finding *gṛhastha* ashram unfavorable for chanting, gave it up and accepted *sannyāsa* ashram. ❀

Bibliography

— Bhaktivinode Thakur. *Śrī Caitanya-śikṣāmṛta*. Sri Chaitanya Math. Mayapur. Gaurabda 420. Bengali.

— Bhaktivinode Thakur. *Śrī Caitanya-śikṣāmṛta*. English translation by Sri Bhanu Swami. Vrindavan Institute for Higher Education.

next column ☞

The Glories of Abhiram Thakur

Adapted from
Srila Narahari Chakravarti's
Śrī Bhakti-ratnākara 4.102-147

Most scholars and devotees agree that Srinivas Acharya was between the ages of 15 and 20 when he left home to go to Vrindavan. On the way he decided to visit various associates of Sri Chaitanya Mahaprabhu in West Bengal. In the town of Kardaha he had darshan of Vasudha and Jahnava, the wives of Lord Nityananda Prabhu. Jahnava instructed him to have darshan of Abhiram Thakur in the village of Khanakul. Srinivas met an old brahmin from Khanakul who, while showing him the way, began telling him about the glories of Abhiram Thakur.

śrī ṭhākura abhirāma guṇera ālaya
tomare karibe anugraha atiśaya

"Sri Thakur Abhiram is an ocean of transcendental qualities. Certainly he will bestow his mercy upon you. (Text 102)

abhirāma gosvāmīra pratāpa pracaṇḍa
yāṅ're dekhi' kāṅpe sadā durjaya pāṣaṇḍa

"Abhiram Thakur is very powerful. Upon seeing him, the atheist demons tremble in fear. (Text 103)

nityānanda-āveśe unmatta nirantara
jagate vidite yāṅ'ra kṛpā manohara

"Endowed with the potency of Lord Nityananda, Abhiram is constantly mad in ecstasy. His wonderful mercy is known throughout the world. (Text 104)

ahe śrīnivāsa! kata kahiba tomāre?
jīva uddhārite avatīrṇa vipra-ghare

"My dear Srinivas, what shall I tell you about him? He appeared in the house of a brahmin to deliver mankind. (Text 105)

sarva-śāstre paṇḍita parama manorama
nṛtya-gīta-vādye viśārada nirupama

"He is not only a genius in all scriptures, but he is expert in dancing, singing, and the playing of musical instruments. (Text 106)

prabhu nityānanda-balarāmera icchāte
karila vivāha vijña viprera gṛhete

"According to the desire of Nityananda-Balaram, Abhiram married the daughter of a wise brahmin. (Text 107)

śrī abhirāmera patnī-nāma śri mālinī
tāṅhāra prabhāva yata kahite nā jāni

"The wife of Abhiram is Sri Malini Devi. Her good qualities are beyond description. (Text 108)

ahe śrīnivāsa! śrī ṭhākura abhirāma
kṛṣṇa-līlā-kāle eṅha prasiddha śrīdāma
ebe sei purva-kriyā-dvāre vyakta hailā
kona bhṛtye śrīdāma-rūpete dekhā dilā

"O Srinivas, the famous Sridam of Krishna's Vrindavan pastimes has appeared again as Abhiram Thakur. To some devotees he reveals his Sridam form. (Text 109-110)

śrī ṭhākura abhirāma prema-mūrti-maya
sarva-loke pūjya, yaśaḥ kebā nā ghuṣaya?

"Sri Thakur Abhiram is the image of divine love and is adored by the whole universe. Who will not marvel at his glories? (Text 111)

śrīdāmākhyaṁ purā prema-mūrtiṁ vipra-śiromaṇim
śrī-mālinī-patiṁ pūjyam abhirāmam ahaṁ bhaje

"Sri Vedagarbha Acharya [a disciple of Sri Abhiram Thakur] has described Abhiram in the following verse: 'That same person who was Sridam, the cowherd boy friend of Krishna in *vṛndāvana-līlā*, is now the husband of Malini and the manifestation of divine love, Sri Abhiram Thakur. I offer my obeisances to the lotus feet of Sri Abhiram Thakur.' (Text 112)

"My dear Srinivas, how wonderful are the activities and eagerness of Abhiram Thakur in the worship of his Lord! Gopinath once appeared to Abhiram in a dream and pointed out the place where he was hidden. After digging in that place, Abhiram unearthed the beautiful deity. People from all directions came to see Gopinath, after which their miseries were entirely eradicated. People bathed in and drank the celestial water of the pond where Gopinath had revealed himself. That pond became famous as Rama Kund and innumerable people visited there. Sri Malini Devi and Sri Abhiram Thakur and their associates began to serve Gopinathji in great ecstasy. From time to time, Nityananda Prabhu and his associates would visit the house of Abhiram Thakur.

"One day Abhiram began to dance in the madness of ecstatic love for the Lord. The beauty of that dancing was beyond description.

In the transcendental mellow of friendship for Krishna, Abhiram wanted to play a flute, but despite his eager attempts he could not find his flute. Then Abhiram saw a huge log which hundreds of people could not have lifted. He easily picked up that log and then held it in his hand like a flute. In this way, Abhiram Thakur used to surprise the residents of his village with his display of transcendental pastimes.

"However, in the absence of Nityananda Prabhu, Abhiram remained alone. He sighed heavily and refused to speak to anyone. Abhiram Thakur's activities are difficult to understand. Although only extremely fortunate persons can understand him, I know that you will understand everything personally, my dear son. But please be very careful."

The brahmin spoke to Srinivas affectionately as he led him to the house of Abhiram Thakur. Srinivas offered his obeisances at the lotus feet of the brahmin and remembered his Lord Nityananda Chandra.

Following the instructions of Jahnava Devi, Srinivas approached the house of Abhiram Thakur. Standing outside the front door of the house, he offered his obeisances. Everyone in the village witnessed the arrival of Srinivas. Due to separation from Sri Nityananda Prabhu, Abhiram Thakur remained in ecstatic love for the Lord and never spoke to anyone.

Understanding that Srinivas had arrived, Abhiram Thakur smiled to himself and decided to test the boy. He gave Srinivas ten cowries, [a coin of the smallest denomination] in order to prepare his food, and Srinivas bought the necessary ingredients. Srinivas took the ingredients to the bank of the Dwarkeshwar River and cooked something, which he offered to Lord Krishna. At the time of the offering, Abhiram Thakur sent four men to Srinivas and Srinivas greeted them happily. He offered his obeisances to those four persons and fed them the *prasāda* from Lord Krishna's offering. He also took some of the *mahāprasāda* himself. The four men returned to Abhiram fully satisfied by Srinivas' behavior. Abhiram Thakur had tested Srinivas simply to show him as an example to others. Then he invited Srinivas to sit beside him.

Abhiram Thakur had a whip named Jayamangal with which he touched Srinivas's body three times. In his ecstasy, he hit Srinivas with the whip and laughed loudly while speaking. When he raised the whip again to touch Srinivas, Malini entered and took hold of his hand.

Malini Devi said, "My dear Lord, please control yourself now. You have bestowed sufficient mercy upon him. Srinivas is only a boy. If he loses control of himself in ecstatic love of God, then how will he perform his duty?"

Malini and Abhiram Thakur were both satisfied and they placed their hands on the head of Srinivas. Srinivas fell down at their feet and as they lifted him up they soaked him with tears from their eyes. I am unable to describe the affection that they showed for Srinivas. After offering Srinivas to the lotus feet of Radha Gopinath, they instructed him to go to Vrindavan.

Bibliography

— Narahari Chakravarti. *Śrī Bhakti-ratnākara*. Gaudiya Mission. Bagbazar, Calcutta. 1987. Bengali.

— Narahari Chakravarti. *Śrī Bhakti-ratnākara*. English translation by Sri Kusakratha Das. The Krishna Institute. Culver City, California.

— Narahari Chakravarti. *Śrī Bhakti-ratnākara*. Vaishnava Research Institute. Halisahar, West Bengal. 1413 Bengabda. Bengali.

Harsh Words

Mahābhārata, udyoga parva 34.73-77

Shortly before the battle of Kurukshetra took place, Vidura offered the following advice to Dhritrarastra:

abhyāvahati kalyāṇaṁ vividhaṁ vāk subhāṣitā
saiva durbhāṣitā rājann anarthāyopapadyate

Words spoken sweetly bring many blessings, but the same words spoken harshly, O king, generate evil.

sohate sāyaker viddhaṁ vanaṁ paraśunā hatam
vācā duruktaṁ bībhatsaṁ na saṁrohati vāk-kṣatam

A forest, whether pierced by arrows or cut down by scythes, grows again, but a heart pierced with harsh and rude words never recovers.

karṇinālīkanārācān nirharanti śarīrataḥ
vāk-śalyas tu na nirhartuṁ śakyo hṛdiśayo hi saḥ

Arrows and darts can be extracted from the body, but the darts of words cannot be extracted from the depth of the heart.

vāk-sāyakā vadanān niṣpatanti
yair āhataḥ śocati rātry ahāni
parasya nāmarmasu te patanti
tān paṇḍito nāvasṛjet pareṣu

Arrows of words are shot from the mouth, wounded by which one grieves night and day, for they pierce the innermost core of the heart. Therefore a wise man should not fire such arrows upon others. ✿

Bibliography

—*Vidurnītiḥ*. Dr. Kiran Shukla (editor). J. P. Publishing House. Delhi. 2000.

— *Mahābhārata* (electronic critical edition). Muneo Tokunaga and the Bhandarkar Oriental Research Institute. Pune, India. 1999.

The Gaura River of Ecstatic Love

By the medieval poet Ray Shekhar

In his book, A History of Brajabuli Literature, *the scholar Sukumar Sen writes the following:*

☛

Ray Shekhar, or Kavi-shekhar as he very often styled himself, was the greatest poet of Brajabuli and Bengali lyric literature among the successors of Govinda Das Kaviraj. Ray Shekhar seems to have been a younger contemporary of Govinda Das, as he apparently imitated the latter in some of his poems. Ray Shekhar was a disciple of Raghunandan Goswami of Sri Khanda. His native place was the village of Parana-gram in the district of Burdwan. From the titles "Ray" and "Nripa" it appears that he was a rich landholder.

Dhānaśī-rāga

gaurāṅga rasera nadī premera taraṅga
uthaliyā yāiche dhārā kabhu nahe bhaṅga

From Lord Gauranga flows a great river of nectar. The waves of that river are waves of ecstatic spiritual love. That flooding river never stops flowing.

abhirāma sāraṅga tāya taṭa dui-khāni
acyutānanda tāhe premera ghuraṇi

Abhiram Thakur and Saranga Thakur are the river's two banks. Acyutananda is its whirlpool of ecstatic love.

srota bahi yāya tāhe śrī-advaitacandra
dubāri kāṅḍāri tāhe prabhu nityānanda

Sri Adwaitachandra is that river's current. Lord Nityananda is both the diver that swims in that river and the captain of the boat that plies its waters.

prema jalacara śrīvāsādi sahacara
svarūpa śrī-rūpa bhela premera khakara

Srivas Thakur and his associates are the fish that swim in those waters of spiritual love. Svarup Goswami and Rupa Goswami are the sunlight of ecstatic love glistening on that river.

thākuka ḍubibāra kāja paraśa nā pāiyā
duḥkhiyā śekhara kānde phukāra kariyā

Alas, unable to swim in that river, sad Shekhar Ray stays on the bank and loudly weeps. ✿

Bibliography

— Jagadbandhu Bhadra. *Gaura-pada-taraṅginī*. Sri Gauranga Press. Calcutta. 1931. Bengali.

— Sukumar Sen. *A History of Brajabuli Literature*. University of Calcutta. Calcutta. 1935.

— Unknown translator. *The Acaryas' Songs and Poems Glorifying Lord Gauranga and Lord Govinda*. Found in the Vaiṣṇava Folio Archives. Compiled by Sri Narasingha Caitanya Matha. No date.

Sri Krishna Kathamrita Bindu

A free bi-monthly service provided by:
Gopal Jiu Publications
c/o Sri Krishna Balarama Mandir
National Highway No. 5, IRC Village
Bhubaneswar, Orissa, India, 751015
Phone: (0674) 2553250, 2557026
Email: katha@gopaljiu.org
Website: www.gopaljiu.org
Subscriptions: minimag@gopaljiu.org

Gopal Jiu Publications is a branch of the International Society for Krishna Consciousness, Founder-Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada.

Quotations from the books, letters, and lectures of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ©Bhaktivedanta Book Trust International. All other materials, unless specified, © ISKCON Bhubaneswar/Gopal Jiu Publications. All rights reserved. Blanket permission is given to redistribute *Bindu* in electronic or print form provided no changes are made to the contents.